796 dance groups dominated by the *cabildo* or the ačes. Although a Mass in church is involved, the ceremonies are conducted primarily by laymen. The ačes are related to the church organization proper on the one hand, and control the *carguero* system on the other.

The fourth and final type of ceremonial consists of *mayordomía* and dance groupings which are not under the control of the ačes. In some cases connection with the church is maintained to the extent of paying for a Mass, but neither the priest nor the ačes have any real control.

THE CHURCH

346 The physical aspect of the Church is represented by the church building, the priest's residence, and a chapel called the calvary. Formerly the physical structures were more extensive, including a second chapel at one side of the church, an extension of the priest's residence, and the hospital, now in ruins. As all the church property today belongs to the State, under the administration of the *municipio*, parts of these buildings and associated grounds have been taken over for other uses. Part of what was formerly the priest's residence now is used for the Federal rural school. The second chapel is used only in emergencies. It was employed as the church at a time when a new roof was being put on the church. At the time of this study it was rented to the tilemakers. The church building is reverenced [788] to some extent: men lift their hats as they pass in front of it on the street.

794 Maintenance of the structures still used by
358 the church organization and the priest depends upon voluntary contributions by the faithful. The municipal organization spends no funds on repair or maintenance of the church structures, although it may spend money on the parts used for the school. Some of the extensive patios formerly associated with the church are used for recreational areas; others are still used by the priest and are cultivated by him. Two wooden structures occupy part of the grounds, one used as a storehouse for certain ceremonial equipment and one used by the kéri, an official of the *cabildo* or ačes, as a residence.

346 The church building has obviously undergone
358 a number of major alterations in its history. Originally the church did not front on the

346 358 plaza but upon an atrium facing the opposite direction. The change of entrance probably was made more than 50 years ago. At about that time the walls of the church were raised considerably and a row of windows placed near the top of the walls. During the revolution the roof was destroyed when the town was burned and was replaced sometime during the 1920's.

The cost of these changes and repairs, as indicated, is borne by voluntary contributions. The labor is paid for and there is no voluntary labor for the upkeep of church structures and property, although there is considerable voluntary work in connection with the ceremonials and the care of the altars and images. In the case of small improvements, the priest asks for donations of some 10 centavos, usually making an announcement from the pulpit. For larger and more extensive repairs or improvements, *comisionados* are named by the priest who go from house to house soliciting larger contributions.

358 A new idea was introduced, however, by the priest who left Cherán in 1940, an idea which has had interesting economic repercussions. With the completion of the reroofing of the church, many other necessary improvements still remained. With some funds at his disposal, the priest succeeded in rebuilding the pulpit. The priest then announced an inaugural ceremony and issued invitations to become godparents of the pulpit. The invitations were written or printed and stated that the persons were being invited as honorable persons who led good lives. Acceptance involved a payment of not less than 1 peso nor more than 2 pesos. Practically all those invited accepted the invitation. The priest had prepared a large quantity 454 of pottery banks in the shape of pigs, made of 358 the attractive Black ware of Quiroga and Santa Fe. At the inauguration, the priest announced that additional improvements were being planned and that each person should take one of the banks and put a 20-centavo piece in it every 15 or 30 days. Moreover, the person who first [554] "fattened" his pig, that is, filled it with 20-centavo pieces, would be put in a position of especial sanctity. With this incentive, many people filled their banks rapidly in order to be the first and even those who did it more slowly

361 Plans of settlements.—The planning of pueblos and *rancherías* was unknown in pre-Columbian times. Settlements were amorphous, the dwellings irregularly spaced and connected by winding footpaths. Beginning around 1550, the Spaniards [177] slowly forced the natives in most parts of central Mexico to rebuild their towns on a grid street pattern, which is now predominant in most pueblos (Indian and mestizo) in Mexico.[34] The advantages of the grid, with numbered blocks and houses, are obvious in terms of tax and tribute records. Towns were also divided into *barrios* or wards, usually four or more; some *barrios* represent the congregation of outlying *rancherías* into the town. Within the Tarascan area the realinement of the street pattern was apparently continued until the close of the colonial period, for a late 18th-century description mentions the tortuous, unplanned paths and irregularly spaced houses of some Sierra pueblos, which today have the grid pattern (AGN Historia, vol. 73, ff. 285–405). At the present time only the Tarascan *ranchos* (formed after the colonial period without direction from a centralized government) are characterized by winding streets and scattered dwellings, and probably illustrate the pattern of a pre-Conquest village (map 15).

One of the outstanding features of the grid pattern imposed by the Spaniards is the plaza, or square, located in the center of the settlement. Every Tarascan village has its plaza, which functions as the commercial, social, and administrative center of the town (map 16; pl. 2). A [361] semblance of a garden and often a bandstand occupy the center of the plaza. Administrative [344] buildings (the *palacio municipal* or *jefetura* and the jail), often the school, stores, and the dwellings of the more prominent citizens face the streets bordering the plaza. Moreover, the square is the site of religious and civil festivals and the market. [346] The church, however, rarely faces the plaza, but is often placed one-half to one block distant.

Away from the plaza, which in the larger towns is surrounded by a contiguous group of buildings, most Tarascan pueblos in the Sierra are characterized by widely spaced dwellings separated by house lots. Compact towns with contiguous building throughout occur in the Lake region and in the Zacapu Basin. (Maps 16, 17; pl. 2.)

[TEXT CONTINUES bottom P. 27b]

[34] For a discussion of the introduction of the grid street pattern into New Spain, see Stanislawski, 1947 b.